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posely ignores some of the great moot points in ethnography. He takes pains to make clear at the beginning that many of these problems have been made unnecessarily difficult by the persistently wrongheaded attitude of the specialists towards the more abstruse aspects of primitive institutions. He points out, for instance, that "many things which now seem to form essential parts of religious systems are of a purely social, or, say, mundane, nature, antecedent to all religious, or, say, supernatural, beliefs." In any practical account of certain institutions, however, like tabu or totemism, it is easily possible to indicate their origin and nature, despite their having caused so much "mystification on the part of speculators beginning at the wrong end."

The present consensus of opinion favorable to the theory of monogenism finds in Keane an emphatic advocate. He decides on the Pliocene period as the probable time of the differentiation of a distinctly human type. Accepting the simplest of all possible bases for race classification, he divides men into four great groups: Negroes or Blacks, Mongols or Yellow, Amerinds, Red or Brown, and Caucasians, White or Dark. To each of these subdivisions two chapters of description are devoted. Both physical and social characters are described, and there are abundant and well chosen illustrations. The book has a fairly adequate index.

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*The Ethics of Progress.* By CHARLES F. DOLE. (New York: Thomas Y. Crowell and Company. \$1.50 net.)

It is hardly accurate to classify this volume as a contribution to ethics, it is more properly to be described as a helpful and inspiring addition to the shelf of books dealing with social problems. Mr. Dole's book is devoted to a thoughtful discussion of the doctrine of good will, which he regards as the key to the theory of ethics. In his view good will is not a mere sentiment depending upon "the character or attractiveness of its subject." It is not good nature. It is not goodness. It is not saying that a man feels kindly or means well. On the other hand "to affirm that the man *wills well* is to say an altogether different thing." That connotes will, sympathy, intelligence, motion, effort, devotion.

The phrase "good will" is used by the author in place of the word "love," which he regards as a sentiment or mode of feeling, whereas "good will" means all that has just been described and includes benevolence, and all "the grace and beauty and gladness of love." The design of the book is to set forth this "good will" as a simple, philosophical and inspiring vital principle, which, in Mr. Dole's opinion, should and does govern all ethical questions.

If one were to regard the work as a book of ethics, he would be compelled to criticise it from the standpoint of established ethical standards. This would be obviously unfair for the author regards ethics as "the theory and practice by which civilization proceeds" which is also the sub-title and which is more nearly a definition of sociology. Be that as it may, the book is an interesting contribution to what we may call the progressive literature of the day. For it is rich in suggestiveness and inspiration.

The fixed principles of good will are these articles:

"I must be just. I must live a clean life, clean in body, clean in language, clean in thought and desire. I must show courage. I must be faithful to trusts. I must be generous. I must be true and therefore truthful. I must be modest." And yet these are not fixed principles, the author avers paradoxically, but the normal manifestations of a life of good will.

Compromise is discussed from the point of view of good will, and the problem "may be likened to the working of the resultant of forces. There is a certain direction in which you wish to move a load. Other men associated with you, however, pulling also at the same load, point in various directions for your pole star. Are you not glad if by your united efforts the load moves, whether northeast or northwest, provided on the whole it makes a distinct northing? Will you stand aloof and do nothing, and see the load only move to one side or the other? 'I do not wait,' said a Chicago politician, 'to hitch my wagon to a star; I hitch it to anything that goes my way.' This conduct was not necessarily immoral. It is fair compromise, that is, coöperation if we insist upon pressing, through the activity of all, as far and as fast as we can toward our goal. That is fair compromise in which a man does not retract, nor retreat, nor falsify his manhood." In short, "man at each issue or hour of temptation must act in good will."

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